May 13
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." DOCTRINE AND COVENANTS 65: 6.

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THE PRESIDENT'S ADDRESS

PRESIDENT HEBER J. GRANT

(*Continued from page 279*)

WEALTH is leading to folly and almost to that which would be counted as sin. Pope says:

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

AS TO DRESS

I am ashamed, as I walk the streets of our cities, at the lack of modesty in the dresses, not only of our young people, but our mothers and even grandmothers. I will rejoice when there shall come over this land again an increased respect for the sacredness of the body and a willingness on the part of our good, pure, upright ladies to dress themselves in a more becoming manner. I shall rejoice when the Latter-day Saints shall endeavour to find out that thing, which will bring to them and to their posterity peace and comfort of body and of mind. The Lord said that He was a jealous God, and that we should serve no other god before Him. So we should not serve the god of fashion. When our Young Ladies' Mutual Improvement Associations were organised they were organised under the title of the Young Ladies' Retrenchment Associations, and one of the purposes was retrenchment and more modesty in dressing; and I shall rejoice if the Lord will inspire the Latter-day Saints to set a better example in the future than they are setting at the present time.

I want to announce that I shall be glad if we will quit giving notice to the papers of what are termed "teas" that are being held in our homes. I read of a "tea" being given in the home of President Heber J. Grant, and of the "tea" table being decorated. There is no tea table in the home of President Heber J. Grant. There has been no tea served either to our friends or visitors in the home of Heber J. Grant. I would like us to change that name in our newspapers, at least so far as Latter-day Saints are concerned, and have it a "social gathering" or a "lunch", or anything you have a mind to call it; but quit calling it a "tea", when every Latter-day Saint is asked to leave tea, coffee and tobacco alone by the Lord.

A WONDERFUL PROMISE

And for fear I forget it, I want to read to you one of the most marvelous and wonderful promises that God has made to every Latter-day Saint who keeps this Word of Wisdom. The Word of Wisdom was given, as stated, only three years after the Church was organised.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

It is being acknowledged by the great doctors to-day that an excessive use of meat is not good for humanity, and the Word of Wisdom teaches us that.

All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

Now listen, all ye Latter-day Saints, to the word of the Lord and the promise of the Creator of heaven and earth:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

What a marvelous promise! And as there is no promise made by the Lord only upon the condition that we fulfil the law upon which that promise is predicated, the law of life and health to the Latter-day Saints is to obey the Word of Wisdom.

HOME INSTITUTIONS

Generally at these conferences I have made just a few remarks about supporting our home institutions. I thought I would simply read what I said once before:

The support of home institutions is the main foundation of any State's prosperity. The support of home industries keeps money at home, furnishes employment, reduces cost and insures prosperity. If all the people of Utah and the other Intermountain States would adopt the principle of buying the products of the factories of the intermountain territory, most of our industrial problems would vanish.

From the earliest days the people of Utah have been taught to support home industries and to keep money at home. Where the advice has been followed prosperity has resulted. Now, more than ever, the people of the intermountain country should stand together and support the institutions which are assisting in the upbuilding of the territory.

I want to say a word to the Latter-day Saints regarding the beet sugar industry. The credit of the Church of Jesus Christ of Latter-day Saints was utilized to the extent of something over $3,000,000 a few years ago in borrowing and loaning money to the sugar industry, to keep it from going into the hands of a receiver. This industry was established by the Church running in debt to secure the money to build the very first factory that was ever built in the United States of America with American machinery, for the manufacture of beet sugar; and the Church has always fostered the industry.

APPEAL TO FARMERS

I appeal to you farmers, every one of you, in all the various parts of Utah and Idaho, and in Canada now—wherever a sugar factory has been established—to support those factories by planting a goodly portion of suitable land in beets, which may be manufactured into sugar. A great many of the farmers seem to feel that they are under no obligation whatever to support these factories, some of which have been built upon the earnest solicitation and upon the absolute pledge of the farmers that they would furnish so many thousand acres of beets for each factory. Several of these factories have had to remain idle. Why? Because these pledges have not been fulfilled.

Our Lord and Saviour said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

As one of your neighbours, who has laboured diligently and invested all he had originally, and lost every dollar of it, in establishing this great industry, I appeal to you farmers to love

me and others who established it. My personal stock amounts to very little, I could not sell it to-day for $500, but the Church has invested several million dollars in establishing and maintaining this industry for the benefit of the farmers. Therefore, I appeal to you to have no idle beet sugar factories in your communities; and by supporting these factories you will bring additional money into your communities, and will be fulfilling the second great commandment: to love your neighbours.

AS TO CARD PLAYING

By the way, I hear that card playing is becoming very, very popular, and that the Church must be in favour of card playing, because the Church authorities never say anything against it. From the time I was a child and read the *Juvenile Instructor*, published for the benefit of the people, I have read nothing except condemnation of card playing and the wasting of your time in doing something that brings no good—bodily, intellectually or in any way, and sometimes leads your children to become gamblers, because they become expert card players. The Church as a Church requests its members not to play cards. I hope you understand me, and I want you to know that I am speaking for the Church, when I ask the people to let cards alone.

Again, I am speaking for the Church when I ask Latter-day Saints to sustain the newspaper published by the Church. I have gone into the homes of bishops and other leading families in this Church, and have failed to find *The Deseret Evening News*. We desire the support of *The Deseret News* because it is your paper. And I want to say to the Latter-day Saints that there have been a score or more of speeches published in *The News* in the past year, nearly every one of which to my mind was worth the price of *The Deseret News*. I called up an influential man the other day and asked if he had read one, two or three of those sermons. He said no. I want to tell you that a sermon by one of the greatest educational minds in Utah, (I doubt if there is a superior one) Dr. Joseph F. Merrill, over the radio and subsequently enlarged upon from this stand, was published in *The News*. I would not take a fifty dollar bill for it if I could not get it again.

WORTH THE PRICE

We are here—for what? For the Gospel of the Lord Jesus Christ, and we get it in *The Deseret News*. I will say to you that one of the finest sermons on Priesthood that I have listened to—(by the way, I did not listen to it, but I read it in *The News*)—was by one of the great lawyers of America, one of the international lawyers, a man honoured by our country to be called to Washington in the great conference on disarmament, J. Reuben Clark. You did not read it if you do not take *The News*. It was

a splendid talk. I want to say to you that the talks by Adam Bennion and by Milton Bennion are worth the price of *The News* for a year. I will have to stop talking about *The News*, or I won't get through with the other things I want to say.

There are absent to-day of the General Authorities, Elders Reed Smoot, James E. Talmage and Melvin J. Ballard of the Council of the Twelve. Elder Reed Smoot, as you all know, is the Senator from Utah, and thank the Lord for such a senator, a man who has gained for himself a national and international reputation for his honesty, for his integrity, and for his great and wonderful ability; and he stands to-day at the head of the greatest committee in the Senate of the United States. I remember when ex-President Taft was here he said, with that little chuckle of his that made us all laugh, "And to think that when he first came down to Washington nearly everybody tried to keep him out of the Senate. Now I have come all the way to Utah to plead with the people to be sure and send him back again."

GOOD WORK IN THE MISSIONS

Elder James E. Talmage is doing a wonderful and splendid work in the British Isles as President of the European Missions. Elder Talmage, as you know, is a Fellow of the Royal Society of Edinburgh, and the distinction of being a member of one of the greatest scientific societies in the world has enabled him to get favorable articles into the newspapers, in such a way as we have never been able to do before in the British Isles.

Elder Melvin J. Ballard is opening a mission, as you all know, in South America, and is meeting with some success.

Elder Brigham H. Roberts of the First Council of Seventy has appointments in the East, and on account of the death of his wife and having had to come here to her funeral he has been excused from this conference. He is accomplishing a remarkable and wonderful labour in the Eastern States.

Elder Rey L. Pratt of the First Council of Seventy is with Brother Ballard in South America.

Elder Rulon S. Wells of the same Council went to South America, as you all know, but on account of ill health had to return.

Splendid missionary work is being done by all those who are engaged in the different missions in the United States and all over the world, for which we are grateful.

We have calls for missionaries from every quarter of the globe—more missionaries, more missionaries! The lady missionaries, we want it understood, are only called to labour in the United States. There are requests coming constantly that we send lady missionaries to other parts of the world, but we feel it is a mistake to send our sisters farther away.

A REMARKABLE WORK

A very remarkable and splendid work has been done by the short-term missionaries that were sent out. We regret that the call came so late, and many of them have only been able to stay in the field three months, some of them four and some of them five months. We hope we can have more short-term missionaries, and that they will be able to spend the full six months in the mission field. Some of the accomplishments of these men have been very remarkable. Men of experience, men of testimony and of undying faith in the Gospel have brought many souls to a knowledge of the truth. Perhaps some of our school teachers during their vacations can volunteer and will be willing to do missionary work.

(TO BE CONTINUED)

THE ULSTER CONFERENCE

Resident Members and friends from throughout the Ulster district, one of the two divisions on the Emerald Isle, together with Conference President Charles J. Ford and the Missionaries of the district convened in three spirited conference sessions on Sunday, May 2nd. President James E. Talmage, Sister May Booth Talmage and Elder Z. Vernon Derrick were present from Mission headquarters at Liverpool.

The morning session was devoted to the Sunday School program. A well arranged theme was presented with precision and order by thirty or more children and young people from the several Sunday School departments. The theme was composed of words from the lips of the Master to His disciples on both the Eastern and Western Continents telling that He was the Shepherd and they were His sheep; also many passages of Scripture from prophets and apostles of Old and New Testament days were cited relating to the same subject; these were in turn supplemented by poems and sacred songs appropriately chosen. The Mission President expressed words of commendation on the rendition of the program and enlarged upon the message of the theme. Elder Z. Vernon Derrick related a story of a good shepherd, and gave wholesome admonition to all present. The blessings incident to living the Gospel were discussed by Sister May Booth Talmage.

In the afternoon meeting President Charles J. Ford was honourably released as Conference President and Elder John N. Fraser was sustained as his successor. President Ford reviewed the progress of the gospel cause in the Ulster district since the last conference. He also stressed the sacredness of the Sabbath and urged all to keep the Lord's day holy. Elder Cyril P. Maughan

proved by Scripture the necessity of observing the ordinance of baptism. The teachings of the Latter-day Saints regarding the certainty and blessedness of eternal life was the theme of a short discourse by Elder John N. Fraser. Mr. Adam Donaghy, a professional singer of rare ability, rendered vocal solos. A strong and convincing testimony borne by Sister Elizabeth W. Ford further enriched the service. Elder Moroni B. Harrison affirmed that the name of the Church is an epitome of what it professes to be—The Church of Jesus Christ of Latter-day Saints. The test of discipleship was discussed by President Talmage. He cited the words of the Lord contained in the Doctrine and Covenants 84: 88-91, a standard of judgment whereby discipleship may be determined. He asked that the traveling missionaries be given helpful consideration at all times.

Additional spiritual strength was imparted by the speakers and imbibed by the interested audience in the evening session. Elder Adrain V. Toolson discussed the Word of Wisdom and the blessings attached, predicated upon our observance of the teachings contained in the revelation. Musical renditions were given by Sisters Sarah Hand and Maurya Magee. The work of the Relief Society was discussed by Sister Talmage. She demonstrated how this great charitable organisation is a power for good wherever it is established. Elder Z. Vernon Derrick addressed the assembly on the principle of faith; he maintained that faith is a principle of power and by it we may accomplish great things. President Talmage discoursed on the actuality of direct revelation from God to man in the several gospel periods, and stressed the fact of current revelation through prophets and apostles as in olden times. He bore solemn witness to the latter-day restoration of the Gospel and the reestablishment of the Church of Jesus Christ among men through specific dispensation from the heavens.

Meetings were held with the local Priesthood and the Relief Society sisters during the day. All were urged to lend every effort for the furtherance of the great work in its many phases.

An interesting side feature of the conference appears in the attention given thereto by the press. A representative of the *Northern Whig* interviewed President and Sister Talmage on the steamer and a group picture of the visiting party appeared in the Monday issue of that paper. The *Belfast News Letter* of the same day published a good account of the conference.

Z. Vernon Derrick

Loyal and whole-hearted support of the government, service to country, and devotion to the interests of the nation, are requirements of the religion embodied in the Church of Jesus Christ of Latter-day Saints.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 13, 1926

EDITORIAL

THE PRIESTHOOD OF AARON RESTORED

For many centuries following the close of the apostolic period a dark night of spiritual apostasy enveloped the world. Superstition, unbelief and dogmas of men flourished as do fungi in a dismal and dank atmosphere. Prowlers of the darkness plundered and despoiled the virgin ordinances of newly born Christianity. The tender sprouts of the wholesome gospel seeds sown by the Saviour and His apostles were either crushed to the earth by the stumbling steps of intruders or smothered by the random-sown tares. So widespread and general was this apostate declension from the Primitive Church that a complete dearth and final cessation of divine commission was the direct and inevitable result, and with this came the natural discontinuance of the gifts, powers and blessings attached to the Priesthood.

Many among men fail to discriminate between divine command and human agency, and in a spirit of arrogation pretend to act in things pertaining to God and His kingdom. It approaches the height of irrationalism to assume or even conjecture that heavenly recognition of performances endowed with but earthly validity is assured. Conversely it is reasonable to affirm that God will sustain and does uphold His properly constituted and ordained authority.

In the glitter of the May sunbeam, on the 15th day of this epoch-making month, in 1829 to be specific, a heavenly being came to earth. When divine personages visit the realms of mortality they come always for a definite purpose, clothed with authority and invested with a message. It was so with this being of the resurrected order. He introduced himself as John the Baptist—the camel-hair clad harbinger of repentance known of old. He affirmed that he acted under the direction of Peter, James and John, and spake these words:

> Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.—Doctrine and Covenants Section 13.

Nor is the reader to be left without knowledge as to the recipients of this potent and authoritative message: Joseph Smith

and Oliver Cowdery, the first Elders of the Church of Jesus Christ of Latter-day Saints were they.

While engaged in translating the plates of the Book of Mormon, queries arose in the minds of Joseph and Oliver respecting baptism for the remission of sins. Having previously learned the power of prayer they sought a secluded spot in the woods and called upon the Lord. While they were thus engaged the heavenly messenger appeared to them. It was a new and enlightening experience to Oliver, but to Joseph it was in line with similar visitations by the Angel Moroni and the Father and the Son themselves. Nor was it the finale of direct communication with resurrected beings, for later in that same spring Peter, James and John conferred upon Joseph and Oliver the higher or Melchizedek Priesthood.

The Church of Jesus Christ of Latter-day Saints, therefore, consistently avers that as an organisation it carries a complete investiture of authority, right and privilege to officiate and administer in the indispensable ordinances of salvation.—James K. Knudson.

NINETY-SIXTH ANNUAL CONFERENCE

(*Continued from page 285*)

On the second day of conference a solemn silence filled the great building as President Grant announced the opening hymn, "O Say, What is Truth?"

The first speaker was Elder Stephen L. Richards of the Council of the Twelve, who said if he were asked what might be considered most important to the welfare and progress of the Church, he would specify two things: the Priesthood and the home. The Priesthood, he said, has not been bestowed upon men for self-aggrandisement, but for service; and it will not profit any man to hold the Priesthood unless he uses it for the advancement of God's work. This God-given power is to be used not alone in presiding over the organisations of the Church and in administering the ordinances of the Gospel, but it should be used in the home as well. There should be a difference in homes presided over by the Priesthood and homes that are not, said the speaker. Men holding the Priesthood should be better men, better citizens, better neighbours. It should be remembered that the power of Priesthood is not cheap because it is widely conferred.

Latter-day Saints should so concentrate their attention on the activities of the home that it will contribute to the culture of manhood and womanhood among the youth of the Church. Though the speaker attached great importance to the work of the

auxiliary organisations, he said that they could in no wise take the place of the home, the very birthplace and nursery of the virtues that contribute to the progress of God's work.

PRESIDING PATRIARCH HYRUM G. SMITH said that he too had been impressed with the strength and power of the Priesthood; and he felt to rejoice when he heard young men testify that they were honoured in holding this power, which can only be known and appreciated when put to its fullest and highest use. Elder Smith said that he had once heard a preacher state that the power of Priesthood is due largely to the imaginative attributes of the men who hold it; but for himself, the speaker said, he ascribes that power to something higher than and beyond imagination; it is, verily, a direct blessing from the Lord. The Lord is merciful to those who try to keep His commandments. He will help them if they are sincere in their efforts and will remove obstacles from their way. He admonished the Latter-day Saints to stand as watchmen on the towers; for this is a day when the Lord requires His people to be prepared.

ELDER JOSEPH W. MCMURRIN of the First Council of Seventy and President of the California Mission pointed out some of the benefits and accomplishments of the short-term missions and extolled the missionary system from the standpoint of the development it gives to the missionaries in lines of culture, assurance, courage and other sterling qualities. He stated that he does not depreciate the value of education and learning, but there is no way to obtain a testimony save through humility, service and prayer.

In addition to the conversion of the few who will accept the Gospel there is the great responsibility resting upon the missionaries to warn the world of the judgments to come. These judgments, he said, have not ceased and they will be poured out as the Lord has said. This is the work of God, the speaker testified, and will go on; man can not stop it.

PRESIDING BISHOP SYLVESTER Q. CANNON referred to the ninety-sixth anniversary of the organisation of the Church, on April 6th. This date he explained is significant in more respects than one. Latter-day Saints hold that it is the anniversary of the birth of the Saviour; and at this season, too, the resurrection of the Lord is commemorated. Bishop Cannon stressed the principle of obedience and its application to the observance of the Word of Wisdom, the law of tithing and the keeping of the Sabbath. He cited also the principles of fasting and fast-offerings. Let the Saints see that they yield obedience to these and to all principles of the Gospel the Lord has revealed, he concluded.

The former President of the Japanese Mission, ELDER LLOYD O. IVIE, affirmed his conviction that among the Japanese people there are many of the blood of Israel, and though the time may

not yet be ripe the Gospel will be spread there, and those who will accept it will be given the opportunity.

PRESIDENT ALONZO A. HINCKLEY of Deseret Stake reported his recent missionary labours in the Southern States, and spoke of the joy he had received in them. The Church has need of men strong of faith and willing to render service in preaching the Gospel to the nations of the world, he averred.

The first speaker of the fourth session was ELDER RICHARD R. LYMAN of the Council of the Twelve. He reviewed parts of the history of the Church, especially those relating to the building of temples. By word of Scripture he pointed out that no one of the early temples constructed by the Saints before they moved to the West met the specifications of one of the ancient prophets to the effect that the mountain of the Lord's house should be established in the tops of the mountains. He reviewed the exodus of the Saints from Nauvoo across the plains and into the mountains, higher, higher, higher, to the very place designated by the ancient prophet. The speaker sketched briefly the building of the Salt Lake Temple from the dedicating of the site to the laying of the capstone. This temple, he said, is the very edifice of which the ancient prophet spoke; the mountain of the Lord's house has been established; His work has been set up never to be thrown down or given to another people.

It behooves Latter-day Saints, said ELDER HUGO D. E. PETERSON, former President of the Swedish Mission, to inculcate in the hearts of their children a love for the Gospel. He admonished the young people of the Church to heed the teachings of their parents and follow their footsteps in righteousness. He referred to his labours among the Swedish people, citing personal incidents of their faithfulness and that of the elders labouring in that mission.

ELDER JOHN A. WIDTSOE of the Council of the Twelve said that he shall never have the power to express his gratitude to the elders who left the valleys of the mountains and carried the gospel message to his mother and her sons. He affirmed that there are still thousands of honest souls in the Scandinavian countries awaiting the same glad tidings.

Man is a mortal being. His soul will become immortal, but during his sojourn in this sphere he should care for his body. There has been a theory that a great mind can best inhabit a weak body. Latter-day Saints subscribe to no such tenet. They believe that the mind and the body both should be cared for. One great principle is that no undue strain should be put upon the body, and another is that all the faculties of both mind and body be exercised.

Men are prone to quibble, he said, as to the interpretation of the Word of Wisdom; they do not want to bring their appetites under subjugation and they make controversy over this weakness. It would be well to consider the "do's" of the Word of Wisdom as

well as the "don'ts." In this connection the speaker cited the advance of science in matters of nutrition and food values, and demonstrated how they support the Word of Wisdom.

The former President of the Danish Mission, ELDER JOHN S. HANSEN, spoke highly of the integrity and faithfulness of the elders in that field. Due to religious conflict in Denmark the gospel message must be presented in an interesting and convincing manner to reach the hearts of the people, many of whom are of the blood of Israel, he declared. At the beginning of his ministry in that land only six missionaries were preaching the Gospel there, but when he left there were twenty-five engaged in active and energetic work.

ELDER ALBERT R. PETERSON, former President of the Norwegian Mission, said that he was thankful for the privilege he had had of bearing his testimony to the people of Norway, and cited several experiences of the mission field. The speaker also referred to the baneful effects of the use of tobacco, and told of incidents where its noxious results were very noticeable. The only hope for the nations of the world to-day is the Gospel of Jesus Christ, he concluded, after enumerating some of the troubles of mankind.

(TO BE CONTINUED)

LATTER-DAY SAINT HYMNS*

"JOSEPH SMITH'S FIRST PRAYER"

AS NATURALLY would be expected, Latter-day Saint hymnology is comparatively rich in hymns devoted to the life, work and memory of the martyred prophet, Joseph Smith. The most notable of this group are "The Seer" by John Taylor, "Praise to the Man who Communed with Jehovah" by W. W. Phelps, and "Joseph Smith's First Prayer" by George Manwaring.

There is significance in the title of our present study. Aside from being a fitting caption for the wording of the hymn, it brings to mind thoughts of the power of prayer and the manifold ways in which God answers supplications that ascend to Him. The answer to this, the earnest prayer of a youthful suppliant seeking for light and wisdom, occupies a place by itself in the annals of time.

Some critics see apparent inconsistency in the claim of the Latter-day Saints respecting the character of the Prophet Joseph; and many point with derision at the wording of the title "Joseph Smith's First Prayer", saying that if he had never approached his Maker in prayer before, his religious nature surely was perverted.

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in May.

But what a foolish assumption that is. Undoubtedly prayerful and soulful thoughts coursed through the mind of the young man long before he supplicated the Lord vocally. These thoughts took the form of questions, which he asked of himself—and God in His omniscience was aware of them. In the midst of the war of words and tumult of opinions, which characterised the religious zealots of the time, such queries as these entered the mind of the boy Joseph: "What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" He records in his own accurate and splendid account his procedure:

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

Thence came the unprecedented vision so aptly described in the hymn, the first stanza of which reads:

O how lovely was the morning!
Radiant beamed the sun above;
Bees were humming, sweet birds singing,
Music ringing through the grove,
When within the shady woodland,
Joseph sought the God of love.

Lines of simple yet sublime poetry in the second stanza, as indeed the other three, depict in spirit if not in detail the same narrative of the Prophet, who says in continuing:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely

overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

The poetry reads:

Humbly kneeling, sweet appealing—
'Twas the boy's first uttered prayer—
When the powers of sin assailing
Filled his soul with deep despair;
But undaunted still, he trusted
In his heavenly Father's care.

The third stanza portrays, in the same unembellished but impressive language that characterises the complete hymn, the next happenings in sequence in that sacred grove: the dispelling of the powers of darkness and the grand climax, the appearance of "God the Father and the Son." Of this glorious theophany the Prophet writes:

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is My Beloved Son. Hear Him!"

The stanza follows:

Suddenly a light descended,
Brighter far than noonday sun;
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heavenly beings,
God the Father and the Son.

The last stanza recounts the fact of the personal manifestation of "God the Father and the Son" to the Prophet; and the final lines disclose the exaltation of the spirit of the youth, whose prayer had been answered. It reads:

"Joseph, this is my Beloved.
Hear Him!" Oh, how sweet the word!
Joseph's humble prayer was answered
And he listened to the Lord;
Oh, what rapture filled his bosom,
For he saw the living God.

Yes, "he listened to the Lord" and the Lord counseled him as

to what to do. Joseph asked Him which of all the sects was right, and records the following:

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

The hymn may be regarded as doctrinal in one sense, for it establishes definitely and conclusively the doctrine of a Godhead composed of living, tangible Personages. It recites in pleasing language the ushering in of the Dispensation of the Fulness of Times through "The First Vision." It demonstrates the reality of the powers of darkness. It shows that quests after wisdom by humble applicants do not go unheeded. It is a fitting tribute to the Prophet Joseph Smith, and stands as an undying credit to author and composer.

FROM THE MISSION FIELD

Transfer—Elder John N. Fraser has been transferred from the Hull to the Ulster Conference. Elder Fraser has been appointed President of the Ulster Conference.

Releases—Elder Ariel L. Crowley, who has laboured in the Newcastle and Norwich Conferences, and Elder Rulon L. Russon, who has laboured in the Norwich and Birmingham Conferences, have been honourably released to return to their homes in America. Elder Crowley sailed on the s.s. *Melita*, from Cherbourg, France, May 7th; Elder Russon left Liverpool, May 7th, per s.s. *Montroyal*.

Branch Conferences—Of the Kidderminster Branch, Birmingham Conference, on April 18th. "Book of Mormon Prophets" was the theme treated in program form in the Sunday School meeting. Gospel discourses were given by President Milton England and Elders Melvin W. Grant, Cleston H. Rigby, Laurence Peterson and Brothers William Gettins and Robert L. Dunn.

Of the Aberdeen Branch, Scottish Conference, on April 18th. The several dispensations of the Gospel were reviewed by the Sunday School pupils. President Reed E. Callister, Elders Daniel A. Thompson, Percy F. Hill and Brother Kenneth Sutherland spoke.

Of the Nelson Branch, Liverpool Conference, on April 18th. "Church History" was the theme of the Sunday School meeting. President Virgil M. Groo and Elders Jay M. Booth, Harry I. Willmore and Wilford L. Hansen addressed the several assemblies on the principles of the Gospel.

Words from the Workers: Reports from the new fields recently opened testify of the marked success that is crowning our efforts in all phases of our missionary work. During the last two months our sale of pamphlets has increased nearly four hundred per cent over the early months of last year: several of the Elders are receiving money quite regularly in their tracting; street meetings in the country towns are very successful; in fact, the outlook for this district is decidedly bright.—*From President Leland N. Wight, Norwich Conference.*

At our monthly Elders' meeting held April 10th each missionary gave encouraging reports and expressed determination to put forth greater effort during the coming summer. The work is progressing well in all parts of the district; one branch reports an attendance of sixty at sacrament meetings, thirty-nine of this number being investigators; so we are looking with optimism toward the future.—*From President James M. Armstrong, Newcastle Conference.*

The outlook of the work in the Manchester Conference is bright. We are expecting great results from this summer's work in the country districts. We have a good start now and nothing can impede our progress. Already we have had more baptisms this year than during all of 1925, and advancement in all phases of the work is noticeable. Our object is not to make new records alone, but to do our work thoroughly and efficiently as we go, thus insuring a good record as the natural result.—*From President Alvarus H. Parry, Manchester Conference.*

DEATH

HANNA—Sister Jane Hanna died at Belfast, Ulster Conference, May 1, 1926. Deceased was within about one month of completing her ninetieth year. She is the mother of Sister Morton, who is the wife of Elder William A. Morton, well known for his missionary efficiency and zeal. At the funeral services on May 3rd, Conference President Charles J. Ford and Mission President James E. Talmage were the speakers. At the graveside "The Resurrection Day" was sung, after which the final prayer was offered by Elder John N. Fraser.

CONTENTS

The President's Address...	289	Ninety-sixth Annual Conference ...	297
The Ulster Conference ...	294	Latter-day Saint Hymns	300
Editorial: The Priesthood of Aaron Restored ...	296	From the Mission Field ...	303

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN